

place, and daily reads the Vedas, obtains the full benefits of virtue; but wherever he may reside, he must restrain his passions, deal fairly, and love Vishṇu, whereby he will gain the advantages of living at Kurukshetra, Nínkhár, and Prayága. He who bathes at Svargadvára and Sahust Dhara, and visits Dharma-hari, the Janmashán, Chakra-Tírtha, Brahmá Kund, and Rínmochan on the eleventh of every month, obtains salvation, and is absolved of his sins. Ayodhyá is an excellent place, and there is no other equal to it.

“Hear the names of other places than Ayodhyá that also give salvation, *viz.* Brahmá’s seven rivers:—the Son, Sindh, Hiran Naksh, Kokh, Lohita, Ghághrá, and Satadrú; three Grámas:—Saligrám, Sambhalagráma, and Nandi-gráma; seven towns, *viz.*, Mathurá, Haridwár, Kás’í, Kánchí, Ujjayiní, and Dvarká; nine forests:—Daṇḍak, Samdhaka, Jambú, Marg, Pushkara, Utpaláranya, Nínkháran, Kurujangala, Himvan, and Urhad; nine *Ukhars* (waste lands):—Rainuku, Shukur, Kás’í, Kál, Kálinjar, Mahákál, Kálí, Vat and Es var; fourteen *Gohiyas* (concealed places):—Kokh, Kubyá Arhud, Mankarm, Vat, Saligrám, Shukar Dvarká, Mathurá, Gayá, Nishkriman, Haridvár, Lohargul, Svayam Pirbhás, Maluo, and Badri. Bathing in the Ganges is necessary, frequenting the company of the virtuous, giving cows, meditating on Hari, feeding the poor, and listening to the Puráṇas. The Munis say that the company of the virtuous stands highest: it destroys sins, and bestows wisdom and faith. The mere sight of Ayodhyá confers the same benefits as frequenting the company of the virtuous.”

This Máhátmya has no parallel. Whoever reads it or hears it, goes to heaven. Every one should worship Bráhmans and Vishṇu, and give gold to the former. Those who recite this Máhátmya should receive grain, clothes, gold, cows, and money, which bless the giver in this world and in the world to come. All kinds of devotion yield numerous benefits, when the devotee pays Bráhmans in proportion to his means. When listening to this Máhátmya, a man gains sons, wealth, knowledge and salvation, whatsoever he wants, and is sure to go to heaven.

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*Notes on Manipuri Grammar.*—By G. H. DAMANT, B. A., C. S., Cachar.

The grammar of the Manipuri language is practically unknown at present, and the Europeans who have any acquaintance at all with it might be counted on one’s fingers. So far as I know, there is only one book on the language, an English-Manipuri dictionary, printed at the Baptist Mission Press in 1830, and this is now very scarce. The language is to a certain extent a written one, and formerly had a character peculiar to itself. Manuscripts in this character still exist, and it is even now used

in Manipur for genealogies and family records, but all ordinary business matters are carried on either in Bengali or in Manipuri written in the Bengali character. I may note that all grammatical forms given hereafter are derived from the language as spoken at present, and not from the manuscripts, which, I am told, contain many obsolete forms, and indeed are hardly intelligible to an ordinary Manipuri. The grammar is very well worth studying; and as it contains many peculiarities which are found as well in the allied dialects of the Kookies and the Koupuis, a tribe of Nágás who inhabit parts of Manipur and Kachhár, it seems probable that the language of the Lushais and several of the Nágá tribes may be derived from the same stock. But we hardly know enough of these dialects to pronounce an opinion yet; however even if we grant that they are originally branches of the same stem, they have varied so much that they are now distinct languages and not mere dialects, and a knowledge of one is of very little use in learning another, a Kookie speaking his own language cannot be understood by a Nágá, or a Manipuri by either.

One of the first peculiarities which strikes one is the double possessive which is prefixed to certain nouns; thus—

aigi ipâ	my father
nangi napâ	your father
mâgi mapâ	his father
aigi ikok	my head
nangi nakok	your head
mâgi makok	his head

In these words the possessives *i*, *na*, and *ma* are prefixed in addition to the usual forms *aigi nangi*, and *mâgi*; *pâ* is of course the Manipuri for father in the abstract, but practically it is never used except in the forms *ipâ*, *napâ*, and *mapâ*. This peculiarity is as a rule confined to words signifying relationship as mother, brother, sister, and the like, and to those which signify a part of the body as hand, foot, &c.; and it is also used with a few words in very common use, as *yûm* a house, *pot* a thing. It is not generally used with words of two syllables, but there are exceptions, as 'aigi iraipâk' my country, instead of 'aigi laipâk.' These are general rules only, for nothing but constant practice can teach precisely in what words it should or should not be used.

The Kookies use *ka*, *na*, and *a* in the same way; e. g.,—

kapâ	my father
napâ	your father
apâ	his father

but they carry it a step farther than the Manipuris, for they apply it even to verbs; as:

ken kamoyi	I have seen
nang namûm	you have seen
amâku amuye	he has seen

#### Verbs.

The conjugation of the Manipuri verb, in its primary form, is simple enough, but is rendered somewhat difficult by the number of verbal forms, such as participles, and also by the great differences in the negative and interrogative forms.

The verbs are nothing more than a series of roots to which terminations are attached in the simplest way. Thus the root *chat* signifies "go", *chá* = eat, *pâm* = love, *hai* = say; but these roots are never found alone in this form except in composition, in such words as *tâningbâ* = wishing to hear where *tâ* = hear, *ning* + the termination *bâ* = wishing. The forms in common use, which are nearest the original roots, are *chatpâ*, *châbâ*, *pâmbâ*, *haibâ*, &c. They are nothing more nor less than verbal nouns, whether adjectives or substantives, though more generally used as adjectives or to qualify a sentence, as *khul asidâ laibâ*, residing in that village. These forms in the feminine are changed into *pi* and *bi*, as *yâmnâ phajabi nupi*, a very beautiful woman; *atumbi koubi nupi*, a woman called Atumbi. The forms *pâ* and *bâ* are the same, the change being merely for the sake of euphony. In the same way *t* and *d*, *l* and *r*, and *k* and *g*, are constantly interchanged.

We may distinguish six different tenses—a present terminating in *li*, or *ri*; a future in *kani* or *gani*; an imperative in *si*; and three past tenses terminating in *le* or *re*, *lûre* or *rûre*, and *lammi* or *rammi*. The latter refers to a thing done some time ago. It is a kind of aorist. The form in *lure* refers to something done just now, it might be called imperfect, and the form in *le* is a simple past and resembles the perfect: it answers to such forms as, went, did, saw, in English.

The forms in *le* and *lure* seem to be often interchanged. In giving names to the tenses, I have done so more to distinguish one past tense from another than with any other object, as I do not mean that the perfect, imperfect, and aorist, are exactly represented by the tenses here given, but there is a considerable resemblance.

The participles are perhaps the most difficult part of the verb. There are no less than ten different forms, and it is often no easy matter to know which form should be used. There are two present participles ending in *dana* and *kîdana*. There appears to be little if any difference between them; for they are used only with the present and imperative tenses, as 'go there and see him', *âsikâ chattana* (or *chatkîdana*) *mahâkpoo yengu*.

The past participles are two, ending in *ladana* and *lûdana*. They are only used in reference to an action which is completely finished, and there

appears to be little difference between them. They are only used in conjunction with a past tense, *e. g.*, when I went there, I saw him, *ainá ásíká chatlúdána mahakpoo ainá wrammi*.

The future participle ends in *lagá*. It is said to be used only with the first person, the present participle in *dána* being used in its place with the other persons, but there appears to be some doubt about this.

'When I go there I will see him', *ainá ásíká chatlagá mahakpoo uganí*.

The next participle ending in *abadi* is used with the future to imply a doubt, whereas the form in *lagá* implies a certainty or fixed intention. 'If I go there, I will see him', *Towning amasung ainá ásíká chatlabadi mahakpoo ainá uganí*.

The form in *kadabagi* is used to express a purpose, but only in the first person, as 'I am preparing to go', *ainá chatkadabagi touri*.

The form in *nanabá* is used in exactly the same way, but only in the 2nd and 3rd persons, as, 'you make preparations to go', *nang chatnanabá tourang tou*.

The participle showing time is formed by adding *lingaidá* to the root. It means at the time of doing a thing, as 'when I was going there, I saw him', *ainá ásíká chatlingaidá mahakpoo ainá wrammi*.

The last participle is formed by adding *paniná* to the root, and its meaning is 'from having done so,' 'because I have done so.' 'From having gone to that place I know all about it', *napham ásíká aina chatpaniná pumnamak ainá kangí*.

The causal form is made by the addition of *hal* to the root, thus *kangbá* = to know; *kanghalbá* = to make to know. This form is conjugated in the same way as an ordinary verb.

The general rule for the formation of the negative is to insert *da* or *d* between the termination and the root; but the *d* is in some tenses inserted in the middle of the termination, and in the present tense the termination *li* is changed into *loi* in the negative. The formation will be more clearly understood from the conjugation given hereafter, as there are considerable variations in some tenses, for which it is difficult to lay down exact rules.

The Kookies insert *hi* in much the same way; thus 'I will see', *ken vengè*; 'I will not see', *ken vehingè*; 'see', *ven*; 'do not see', *vehiin*.

The interrogative is always denoted by the syllable *rá*, which is varied in different tenses into *drá* and *brá*, but this will be more clearly seen from the conjugation given. The interrogative *rá* is often used without a verb, and is simply attached to a noun substantive, in such phrases as 'is this woman your sister?' *Nupi asi nangi nachal rá?* Where *rá* is attached directly to the substantive *chal* without the intervention of any verb.

The conjugation of the verbs in the plural is in all cases exactly the same as in the singular.

*Conjugation of the verb chatpâ, to go.*

PRESENT TENSE.

I go	Ai chatli
You go	Nang chatlu
He goes	Mâ chatli

FUTURE.

I will go	Ai chatkani <i>or</i> chatke
You will go	Nang chatlu
He will go	Mâ chatkani

IMPERATIVE.

Let me go	Chatsi
Go	Chatlu
Let him go	Chatsanu

PERFECT.

I went	Ai chatle
You went	Nang chatle
He went	Mâ chatle

AORIST.

I went	Ai chatlammi
You went	Nang chatlammi
He went	Mâ chatlammi

IMPERFECT.

I was going	Ai chatlure
You were going	Nang chatluyi
He was going	Mâ chatlure

PARTICIPLES.

Going	Chatkidanâ, chattanâ
Having gone	Chatlûdanâ, chatladanâ
When I go (used only in 1st person)	Chatlagâ
For the sake of going (1st person only)	Chatkadabagi
For the sake of going 2nd and 3rd persons only	Chatnanabâ
If I go (used in all three persons, implies a doubt)	Chatlabadi
By having gone,	Chatpaninâ
At the time of going.	Chatlingaidâ

*Negative Forms.*

## PRESENT.

Ai chatloi  
 Nang chatkanu  
 Mâ chatloi

## FUTURE.

Ai chatlaroi  
 Nang chatkanu  
 Mâ chatlaroi

## IMPERATIVE.

Chatlanushi  
 Chatkanu *or* chatluganu  
 Chattasanu

## PERFECT.

Ai chatte  
 Nang chatkanu  
 Mâ chatte

## AORIST.

Ai chatlamde  
 Nang chatlamde  
 Mâ chatlamde.

## IMPERFECT.

Ai chatludre  
 Nang chatludre  
 Ma chattare

## PARTICIPLES.

Chatkîdadanâ, chattadanâ  
 Chatlûdradanâ  
 Chattragâ  
 Chatloidabagi  
 Chattananabâ  
 Chatrabadi  
 Chattabaninâ  
 Chatringaidâ

*Interrogative Forms.*

## PRESENT.

Are you (or he) going ?	Chatlibra
Are you not going ?	Chatloidra

## FUTURE.

Will you go ?	Chatkera, chatkadra
Will you not go ?	Chatloidra

## IMPEREECT.

Did you go ?	Chatlûrabra
Did you not go ?	Chatlûdrabra

## PERFECT.

Have you gone ?	Chatpra
Have you not gone ?	Chattabra

## AORIST.

Did you go ?	Chatlambra
Did you not go ?	Chatlamdra

There is also a past interrogative *chatpage*, which is always used with *kari*, as *kari chatpage* ? = why did you go ? Chatlibage is also used meaning 'are you going ?' and chatlibage, meaning 'did you go ?'

There appears to be no interrogative for the first person and the forms in *ra* are common to both the 2nd and 3rd persons and the sing. and plural.

## Pronouns.

The personal pronouns are—

*Ai or Ihâk* = I ; *Nang or nahâk* = Thou ; *Mâ or mahâk* = He

The plural forms are—*aikhoi*, *nâkhoi*, and *mâkhoi*. The forms ending in *hâk* are either emphatic or honorific. All the pronouns are declined in the same way, *e. g.*

<i>Singular</i>	Nom.	Nang	Thou
	Gen.	Nangi	Of thee, thine
	Dat.	Nangandâ	To thee
	Acc.	Nangboo	Thee
	Abl.	Nangdâgi	From thee
<i>Plural</i>	Nom.	Nâkhoi	You
	Gen.	Nâkhoigi	Of you
	Dat.	Nâkhoidâ	To you
	Acc.	Nâkhoiboo	You
	Abl.	Nakhoidâgi	From you

The other pronouns are *asi* and *adu*, this, and *masi* and *madu*, that.

There is also an interrogative pronoun *kanâ* or *kanâno* who ?, which is declined in the same way as the personal pronouns.

There are no relatives in the language, and sentences containing a relative are expressed very awkwardly by using a verbal noun with the demonstrative *adu*, thus—Where is the book which I gave you yesterday ? = *Gnarang aina nangandâ pikhiba lairik adu kaidano* ?

Whatever work you do is well done = *Nangna touba thabak adu pumnamak phai*.

### Nouns substantive.

These are very simple, and an example of one will serve for the whole language. There is really only one gender in use, but the masculine sex in animals is distinguished by the addition of *laba*, and the feminine by the addition of *amom*; thus *sagol* = a horse, generally *sagol-laba* = a stallion, and *sagol-amom* = a mare; and in men by the addition of *nipa* and *nupi*, thus *macha-nipa* = a son, and *macha-nupi* = a daughter.

The plural is indicated by adding *sing*, but for things without life *pumnamak* is generally used, which simply means "all."

The termination *gi* is used as a genitive in every sense; *da* is used as the dative and also as a locative, both of time and place; thus *yumda* = in the house; *nongmagi numitta* = on a certain day. The termination *boo* is generally an accusative, but occasionally it is used as a dative, though this does not appear to be considered quite correct.

<i>Singular</i>	Nom.	Mi	A man
	Gen.	Migi	Of a man
	Dat.	Midâ	To a man
	Acc.	Miboo	A man
	Abl.	Midâgi	From a man
<i>Plural</i>	Nom.	Mising	Men
	Gen.	Misinggi	Of men
	Dat.	Misingdâ	To men
	Acc.	Misingboo	Men
	Abl.	Misingdâgi	From men

### Adjectives.

No separate class of words is known in Manipuri as adjectives, but the verbal forms in *ba* are used instead, and they can generally be conjugated indifferently as verbs or adjectives, but sometimes with a slightly different meaning; thus *phaba mi ama* = a good man, *wangba u ama* = a high tree, while, the man is good = *mi asi phai*, the tree is high = *u asi wângi*. When verbals in *ba* are used as adjectives, an initial *a* is often prefixed, thus *aphaba* or *phaba*, *awangba* or *wângbâ*, are used indifferently. In the feminine the final *ba* is changed into *bi*. There is no change in the plural. Some adjectives are merely the negative forms of their opposites thus *phattaba*, bad, is merely the negative of *phaba*, good.

It is extremely probable that there may be some errors in the above, although I have done my best to ensure correctness. I am very doubtful especially about the difference in meaning between the three different forms



of the past tense and the interrogative forms. I fancy the Manipuris themselves often confuse these forms, and it is extremely difficult in a practically unwritten language like Manipuri, to obtain accurate information on minute points of grammar.

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*The Bārah Bhūyas of Bengal.* No. II.—By DR. JAMES WISE.

It was remarked in a former paper\* that the European and Muhammadan historians are strangely silent regarding the government of Bengal between 1576 and 1593. That the country was ruled by twelve governors, called Bhūyas, the facts embodied in that paper satisfactorily proved, and on examining the writings of early European travellers and missionaries further particulars regarding these governors are obtained.

Jarric,† who derived his information from the Jesuit fathers, sent to Bengal in 1599 by the Archbishop of Goa, mentions that the “prefects” of the twelve kingdoms, governed by the king of the Pathans, united their forces, drove out the Mughuls, “et suum quisque tyrannice regnum invasit; adeo ut nulli hodie pareant, aut tributum pendant. Non se tamen dixere reges, etsi regium splendorem praeferant, sed *Boiones*, quasi forsan Principes. Hisce tum Patanii, tum Bengalani indigenae parent: quorum tres ethnicae superstitiones servant, Chandecanus, Siripuranus, et Bacalanus; reliqui novem Mahometanes: etsi et rex Arracanus, quem Mogosiorum regem dicunt, partem Bengalae occupet.

D’Avity‡ copies this description of Bengal, but gives a few additional particulars of these twelve sovereigns, as he calls them. The most powerful, he informs us, were those of “Siripur et Chandecan, mais le Masandolin ou Maasudalin,” is the chief. This is evidently the primitive way of spelling Masnad-i-’Alī, the title of ’Isá Khán of Khizrpur.

One of the earliest travellers and writers on Bengal was Sébastien Manrique, a Spanish monk of the order of St. Augustin, who resided in India from 1628 to 1641. On his return he published his Itinerary,§ in which he states that the kingdoms of Bengal are divided into twelve provinces, to wit, “Bengal, Angelim, Ourixa, Jagarnatte, Chandecan, Medinipur, Catrabo, Bacala, Solimanvàs, Bulua, Daca, Ragamol.” The king of Bengal, he goes on to say, resided at Gaur. He maintained as vassals twelve chiefs in as many districts (en la doce provincias doce régulos sus

\* Journal, Asiatic Society of Bengal, Vol. XLIII, for 1874, Part I, p. 197.

† R. P. Petri Jarrici “Thesaurus rerum Indicarum”, Col. Agrippinae, Anno 1615.

‡ La Monde ou la description générale de ses quatre parties, &c., composé par Pierre D’Avity, Seigneur de Montmartin, à Paris, 1643, fol.

§ “Itinerario de las Misiones que hizo el Padre F. Sébastien Manrique,” en Roma, 1649.